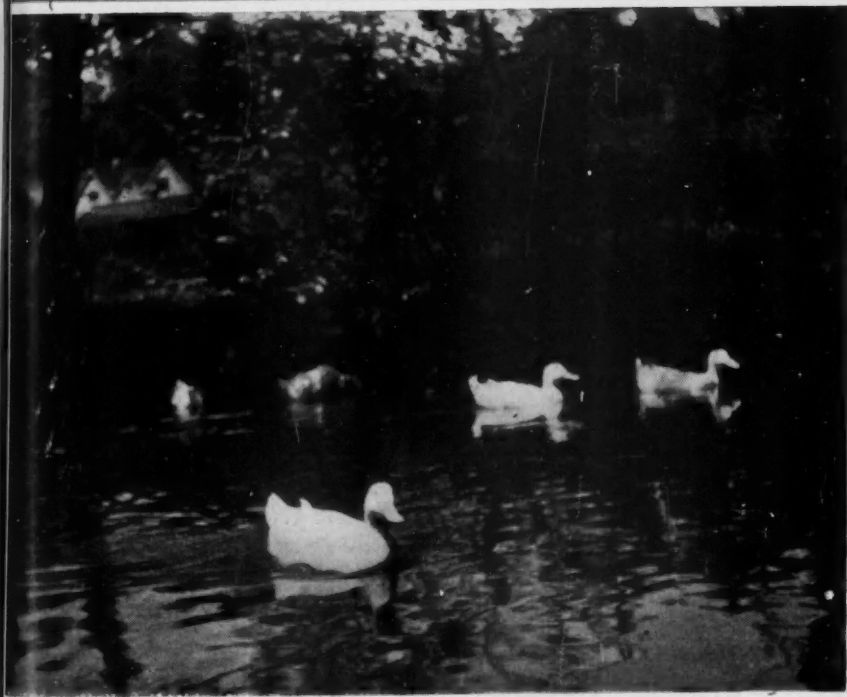


# COMMON GROUND



MAY—JULY, 1952

VOLUME VI NUMBERS 3 and 4

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# THE COUNCIL OF CHRISTIANS AND JEWS

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## The Growth of Co-operation between Jews and Christians

NORMAN BENTWICH

*A record of work done for the refugees coming from Germany and Central Europe in the years before and during the Second World War.\**

NINETEEN HUNDRED AND THIRTY-THREE was the year when the Hitler persecution of Jews in Germany roused the conscience of humanity. The relapse of one of the great nations of European civilisation into barbarity marked the beginning of a new chapter in the relation of Jewish and Christian communities in this country, a new chapter of active co-operation in helping the victims of persecution. Man's inhumanity to man in Nazi Germany called forth a reply of man's humanity to man in the free democracies.

The Hitler persecution, which was based on the idea of race as well as of religion, struck at tens of thousands of members of the Christian communities who were wholly or partly of the Jewish race as well as hundreds of thousands of those who were members of the Jewish community. It was recognised that the work of relief and rehabilitation of those forced to leave Germany was a common concern of Jews and Christians; and from the very outset the Jewish and Christian bodies working for refugees were in the closest co-operation.

In the history of the Jewish community in England there had been striking precedents for the rousing of the English conscience to help Jewish victims of persecution. In the 80's, the Tsarist persecution of Jews led to the holding of great protest meetings and the launching of a

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*\*This article is a shortened version of the inaugural Jacques Cohen Memorial Lecture, given under the auspices of the Central Jewish Lecture Committee. This Committee, of which Jacques Cohen was Chairman, was formed in 1933 in order to promote mutual understanding and goodwill between Christians and Jews.*

national appeal for the victims of persecution. Again in the early years of the 20th century, the pogroms against the Jews in Tsarist Russia led to similar action in which the leaders of the Churches were associated with the leaders of Jewry, both in charity for the sufferers and in protest against the tyrannical Government.

But the effort of Jewish and Christian co-operation for the victims of Nazi persecution, which began in 1933, was much more sustained and led to the establishment of a permanent organisation of the two communities for a common cause of humanity. The creation of the Council of Christians and Jews, with the watchword *TOGETHER*, to promote moral resistance to religious and racial intolerance and co-operation in civic and social service, came in 1942, nearly ten years after the two communities had been associated practically in the work of rescue and rehabilitation. The Council grew out of the conviction that the active comradeship of Jews and Christians in works at the crisis of mankind could usher in a new hope alike for Jewry and humanity.

### **Organisation of relief**

It was in 1933 that the Central British Fund for German Jews was established. It has remained to this day with the larger title and purpose of the Central British Fund for Relief and Rehabilitation. Its immediate purpose was to raise a large sum for helping the Jews in Germany as well as for meeting the needs of those refugees, at first a small number, who were admitted to England and in need of public assistance. In that same year, too, several Christian bodies were formed in England for the help of the Christian victims of persecution, notably the Church of England Refugee Committee, and the German Emergency Committee of the Society of Friends.

The year 1933 saw also a remarkable example of Christian and Jewish co-operation for the aid of a special section of the victims. The Nazis deprived of their posts in the universities and research institutes of Germany all the scholars and scientists who were Jews or not of "Aryan" race, as they called it, or who were not regarded as politically reliable. Straightway some 2,000, including most eminent names in the world of science and scholarship, were dismissed or forced to resign. Within one month of the Hitler decree, the body known as the Academic Assistance Council was formed, with the most distinguished men of letters and science in the United Kingdom at its head, to help those academic refugees from Germany to continue their work, and ultimately over 600 men of science and scholarship were placed in academic or research posts in the United Kingdom. A number of Jewish men of learning were members of

the Council, but it was the first principle of the Council that no distinction of creed or race should enter into the giving of help.

Two other bodies, both international and both linking Jews and Christians, were active from 1933 to the end of the world war on behalf of the intellectuals and the students amongst the refugees, without any distinction of creed. One was the "*Comité International pour le Placement des Intellectuels Réfugiés*" established in Geneva; the other was the International Student Service, which still exists in this country. Each of them helped thousands of older and younger persons to find posts and continue studies, and a large part of them were Jews.

### **Voluntary societies and governments co-operate**

The growth of the work for the refugees from Germany is a remarkable story of co-operation between Christians and Jews on the one hand, and between voluntary bodies and governments on the other. The League of Nations Assembly was moved in that first year of Hitlerism, 1933, to appoint a High Commissioner for the Refugees, Jewish and others, coming from Germany. An Advisory Council, with representatives of thirty voluntary bodies concerned with the refugees, included the principal Jewish and Christian organisations. The High Commissioner for the Refugees was assisted by a second council of representatives of governments; the English member was Lord Cecil of Chelwood, who voiced the conscience of the nation.

The Society of Friends, known everywhere for their love of peace and for their example of practical Christianity, were the pivot of the work of rescue, particularly for the non-Aryans, but also for thousands of Jews. They had their centres in Germany and Austria, as well as in the countries of rescue, and so they could make a chain, as it were, for saving the people from the wreck. It was said of them truly that they did the right thing before the governments were sure that it was the wrong thing!

### **Efforts to meet increasing persecution**

The passing of the Nuremberg laws in 1936 made it clear that the Nazis intended to render it impossible for Jews and non-Aryans to sustain life in the Reich. The voluntary bodies, Jewish and non-Jewish, soon recognised the need for a greater effort in face of this greater menace. The Jews of the world formed a Council for German Jewry, including British, American, Palestinian and European bodies.

What roused the Christian world to stronger consciousness and fresh effort for refugees was the savage pogrom against Jews in all parts of Germany and Austria in November 1938. By this time Czech Jews and Gentiles and Polish Jews in great numbers were affected by the Nazi

persecution. And in this country, particularly, the response of the people was whole-hearted, and in accordance with the finest British tradition of asylum for the oppressed. The most notable expression was the so-called Movement for Children, which developed out of a small combined Christian-Jewish effort for bringing over children, the "Inter-Aid". In the nine months before the outbreak of the world war, nearly ten thousand children, apart from those who came with their parents, found refuge, home and schooling in all parts of the country. Of those ten thousand, 1,100 were Christians. Everywhere local committees were formed to receive them and to be responsible for their maintenance.

The Christian Council for Refugees, a new federating body, was formed in 1938 under the Presidency of the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster and the Moderators of the Church of Scotland and the Free Church Federal Council.

### **Bloomsbury House**

Early in 1939, Lord Baldwin, recently Prime Minister, broadcast an appeal for a national fund for the refugees, which brought in over £500,000 of which the greater part was allocated for the children. Another part was used for the hiring of a big hotel in Bloomsbury to be the centre of Jewish and Christian work for all the refugees. With the title "Bloomsbury House," it achieved great fame through Europe and remained the centre of activity to the end of the world war. At one time no less than a thousand persons, most of them volunteers, were working in its rooms and its corridors.

One other work of rescue of children can be compared; and that, too, brought close co-operation of Jews and Christians. It is known throughout the world as Youth Aliyah—the Hebrew word "Aliyah" means immigration and regeneration. That movement started on a small scale in 1934 as an enterprise to take a few older Jewish boys and girls from Germany and Central Europe to Palestine to be trained for life on the land. It grew to a world-wide movement, which by the end of last year had rescued well over 50,000 Jewish children and young persons from all parts of the world, and trained the great majority to be cultivators of the soil. Today it has 16,000 children in its charge in Israel. In this country and in other countries Christians have taken a leading part in this effort.

A different, but equally striking, effort of rescue in the year of crisis, 1939, was the formation of a transit camp for male refugees at Sandwich on the Kent coast, where some thousands of men, saved from concentration camps, could wait till they had visas for emigration to Palestine, the United States, South America, or the British Common-



*Refugees from Germany at a Training Settlement in Wales run by the Society of Friends. Many of the refugees knew no English when they arrived here.*

wealth. The large majority were Jews, but some hundreds were Christians. When the war broke out, and emigration from England was terribly restricted, most of the inmates of the camp volunteered for service in the British Forces.

The world war at first brought a grave challenge to voluntary organisations in this country which were faced with the serious problem of having to maintain for an indefinite time over 10,000 of the nearly 100,000 who had been admitted for refuge. The British Government, realising the new circumstances, came generously to their help, and made a contribution first of half, and later three-quarters of the expenditure, but leaving it to the voluntary bodies to administer the aid. The Jewish and the Christian bodies were combined in one single Council for Refugees which shared the Government's help. That help was maintained for over a decade, and the total sum given by the Government for the maintenance of the help to refugees was over three million pounds.

### **Refugees contribute to war effort**

Although during a period of acute crisis in 1940, when the invasion of Britain was hourly expected, there was an outcry for internment of all "alien enemies," as they were in the eyes of the law, including refugees from Nazi oppression, and although the Government for a time did give way to the pressure, what was remarkable was the almost instant rallying of liberal opinion amongst Christians, as in the Jewish community, to oppose this policy of panic. Within a year most of the 30,000 who had been interned in the Isle of Man were liberated, and were able to take their full part in the national effort against the Nazis. No page in our recent social history is more creditable than that recording the stages by which 10,000 of the refugees admitted to this country were enrolled in the Armed Forces and in many cases won distinction; thousands of young persons were engaged in agricultural production, and nearly 1,000 academic men of science and learning made a significant contribution to the war effort.

The overwhelming majority of those who came for refuge to Great Britain, whether Jews or Christians, have stayed here and have become naturalised British subjects. It is a record of which the Refugee Councils and the Government, the Jewish community and the people of the country can equally be proud, that nearly a hundred thousand useful citizens have been absorbed, and many of them occupy leading posts in every aspect of the national life.

### **Co-operation made permanent**

It was, as we have seen, in the crisis of the war that the Council of Christians and Jews was formed through the enthusiastic will of the late Archbishop of Canterbury, Dr. Temple, and the late Rev. Henry Carter, who was the Chairman of the Christian Council for Refugees. The war in which the Allies were engaged was recognised as a struggle against a state and a doctrine which denied the fundamental values of justice, mercy and truth, and which was the enemy of Christianity as well as of Judaism. The necessity for common action was felt in all religious groups. It was time to heal the conflict between church and synagogue. Jews and Christians together must stress the common humanity. They must stand together for the ideal of one God, one Law and one Humanity.

The fruit of this co-operation has been reaped in regular harvest since the fighting came to an end. Jews and Christians respect and understand each other more than they did twenty years ago before the terrible crime and evil of Hitlerism was perpetrated upon the nations of Europe. And while we are all aware of what an enormous effort has still be to made, we may yet feel that, with all the trials and tribulations of our time, the spirit of humanity is in the ascendant.



## Builders of The House

SIDNEY SALOMON

*A History of the Sephardic Community.*

**L**AST December the Spanish and Portuguese community, the Sephardim of England, celebrated the 250th anniversary of the opening of its ancient place of worship in Bevis Marks, the oldest synagogue in the country. It is now officially a historic monument and no visitor to London or indeed Londoners themselves should fail to visit this ancient shrine which has altered little in appearance from the day it was opened.

The occasion was marked by a special service at which the Royal family was represented by the Duke of Edinburgh. He was the second Royal visitor to this ancient synagogue for during the reign of Charles II Princess Anne, afterwards Queen Anne, paid a visit and the accounts of the synagogue show the cost of a reception held in honour of the occasion. And tradition says that the synagogue building includes a beam presented by her when on the throne.

The anniversary has also been commemorated in a more lasting form by a full and erudite history of the Sephardic community by Mr. A. M. Hyamson,\* whose high reputation as a historian is not belied by this book which gives a vivid picture of Anglo-Jewry as lived by the Sephardim from the days of their return in the time of the Protector to the present day.

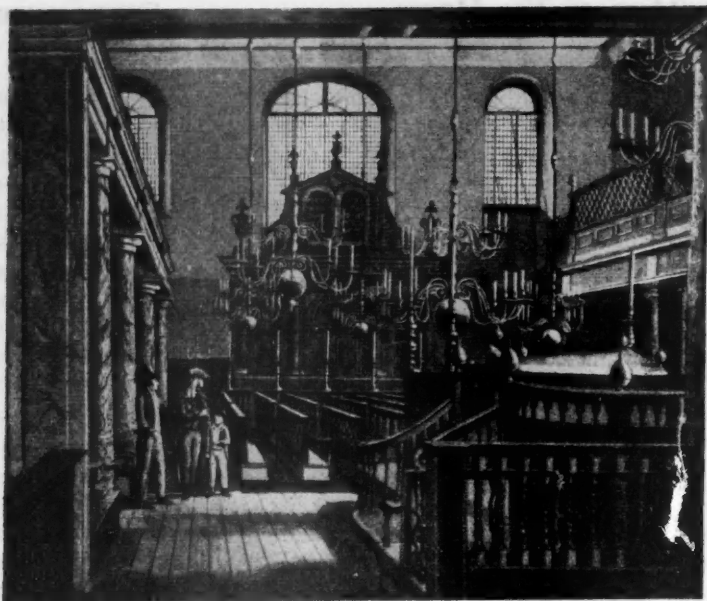
There are still many people in this country who imagine that their Jewish fellow-citizens are comparative newcomers. As a matter of fact although the Jews were expelled by Edward I in 1290 and few, if any, were in England for the next 250 years, they were again here in the reign of Henry VII. They were not, of course, living openly as members of the Jewish faith. They were officially Spaniards or Portuguese Marranos—that strange sect of survivors from the Inquisition, who lived a hidden religious life while openly carrying on their every-day pursuits. But they were for the most part compelled to leave because of Spain's protest at the shelter that was given to these heretics, for at that time it was not politic to antagonise the greatest power in Europe.

### Birth of Anglo-Jewry

It was not until Cromwell was Protector that Jews were allowed to return, and in that spirit of compromise so characteristic of the English people. When war broke out with Spain the Government confiscated the property of Antonio Robles, a Spanish merchant. He claimed that he

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\**The Sephardim of England*, by A. M. Hyamson, (Methuen, 35s.).



*BEVIS MARKS SYNAGOGUE*  
*From an 18th century painting by M. Belisario.*

was not a Spaniard but a Jew. After argument this claim was admitted and his goods returned. The Whitehall Conference called by the Protector to decide whether Jews had a right to live here came to no decision. If there was no law permitting it there was also no law against it and Anglo-Jewry was born.

The first immigrants were exiles from Spain and Portugal, where, it will be recalled, Jews had held positions of distinction and played no small part in the social and cultural life of the country. But this halcyon period had ended with the Inquisition and those who were fortunate enough to escape with their lives fled to various parts of Europe, a large portion of them settling in the Low Countries. They preserved their cultural traditions and those who came to England, the founders of English Jewry, felt they had a status to maintain and did so by the rigid rules which they imposed on their fellow-Jews.

There was an earlier synagogue before Bevis Marks in Creechurch Lane which, it will be recalled, was visited by Samuel Pepys, who was not impressed by the service. Another visitor in 1662, John Greenhalgh, gave

a more balanced report of the Jewish community, though he was only a businessman and lacked the social background of the diarist. The early synagogue was on a leasehold of St. Katherine Cree.

### **Relations with Christians**

The relations between the Sephardim and their Christian fellow-citizens were on the whole not unfriendly considering that it was an age in which tolerance was not understood in the modern sense of the term. The community had to resist from time to time attempts to declare its presence in England as against the law. But these attempts against a small law-abiding minority always failed. There was little public feeling behind them. Attempts were also made to impose on Jews the duty of Church Warden. This was not a duty which Jews could fulfil and fines were exacted for non-compliance. Later the tables were somewhat turned when a Jewish ratepayer protested at not being given an office to which all rate-payers were entitled, and it was then declared that such offices were not to be imposed upon members of an alien faith.

Other burdens which were laid upon the Jewish community were the usual bribes and presents which had to be given from time to time to deter the suggestion of extra taxation. As a contrast it is to be noted that the builder of Bevis Marks synagogue, a Quaker, refused to make a profit on the contract. But the position of the Jew was no worse—and indeed even better—than that of the Roman Catholics or Dissenters. While Jews took no part as yet in social life the community included many eminent men who contributed in no small measure to the cultural development of their country of adoption.

### **Rules of decorum**

A striking feature of Jewish communal life were the rules of decorum both for within and without which the community laid down. Offenders were severely dealt with. In fact the synagogue authorities went so far at one time as to appoint an Inspector of Sermons to "vet" the addresses given by the Haham. Even when with the immigration of Jews from Germany and Eastern Europe a rival community grew up and in a short time outnumbered the Sephardim, they did not relax their rules and indeed enforced them more rigidly so as to prevent contamination of the noble Sephardic blood with the "lesser breeds without the law." No inter-marriage was permitted and this rule prevailed for a considerable period with little regard apparently for natural feelings or the independence of the individual. Nor did they stop at that: even marriages of members not of the same status were frowned upon.

Needless to say this system of communal government while it had its virtues in that it safeguarded a noble inheritance became in the course of time irksome and led to the withdrawal from the community of some eminent members, the most famous being the Disraelis. Those who left were not only lost to the Sephardic community but to the community as a whole and some became prominent in the Christian world. But in fairness it must also be recorded that the community was vigilant in safeguarding the welfare of Jews outside the community—i.e., in the British colonies, and to its great honour it was this aspect of its work which was responsible for the foundation in 1760 of the Board of Deputies.

The leaders of Bevis Marks for a long time continued to exercise their authority in a manner resembling an ancient oligarchy, and it was not till 1840 that regular meetings of the members were held and not till eighteen years later that the members had the right to elect the presiding body. But the congregation's strict adherence to tradition, its refusal to acknowledge that times had changed, led eventually to a serious secession. A number of prominent members whose families had long been settled in this country no longer regarded themselves as members of the Spanish and Portuguese nations. They felt that they were British and asked that this point of view be recognised and that the service should be amended to be more in accordance with the age. The Elders refused to comply, and in 1842 the Reform Synagogue, formed by the seceders, came into being. Its founders included members of ancient Sephardic families, such as Montefiore and Mocatta. The rebels were banned by Sephardim and Ashkenazim alike, but after a long struggle they achieved recognition and are today among the most respected members of Anglo-Jewry.

The Sephardim are still in a minority. The only Sephardic congregations in existence outside London are in Manchester. But the prestige of the community is as high as ever. Though the narrow vision and arbitrary attitude which was too often the hallmark of the Sephardim has now disappeared they still maintain a proper pride in their ancient origins, justified by the manner in which for so many years they were the worthy representatives and the guardians of Judaism in this country.

## CHRISTIANS AND JEWS

*The development of understanding since 1941*

By William W. SIMPSON

1s. 2d. post free from the Council of Christians and Jews

## The Meaning of Whitsun

B. C. PLOWRIGHT

*Its significance for the problem that bedevils Christian, Jew and Pagan alike, the problem of spiritual power in a world that is being both shattered and shaped afresh.*

EVERY year, nay every week that passes, is revealing to the world where its real need lies. Ideals are necessary but they are not enough and it can be said with simple truth and the utmost realism that if the world could be saved by ideals only, it could have been saved a dozen times over in the last two generations alone. It is impossible not to read the volumes which are put out by wise men to tell us what our ideals should be for the world and for our own conduct, without feeling how wise, how right and how true they are.

What is obvious however is the bankruptcy of any programme for the world's reconstruction based merely upon ideals. What is needed most of all is the spiritual energy to put those ideals into practice. In action this spells out to the will to put on one side one's own prejudices, one's own egotism, one's own little world bounded by self-interest, and the steady faithful and courageous following of the path which our ideals point out to us. There is our big lack: we know the way, but the will to do is absent. Probably most of us are bedevilled by the idea that we can either write or talk the world into peace and prosperity, without any great tax being imposed on us or any great cost being extracted from us. In a word, we want peace, we want toleration, we want fellowship at every level of the corporate life of mankind, but we go on wanting to retain the things which make peace, toleration and goodwill impossible.

Rightly understood, Pentecost has to do with this problem of spiritual power and the royal road by which it may be achieved. For the heart of it, and in the very foreground of the picture which it evokes, are certain men who are suddenly transformed into a group of people whom their contemporaries described as being spiritual revolutionists, "these men that have turned the world upside down are come hither also." "In a flash, as a trumpet crash" nobodies become somebodies, yes! the most important, dynamic people in the world.

### Men who had failed

It is worth while therefore, taking a look at that little band of men upon whom the Spirit descended on that first Pentecost. Very often we do not really see the significance of this group because we do not go far enough back into their history. We talk much of their prayer, and rightly, and we see a group of people living in a great fellowship. So

much is plain and it is the common substance of addresses and essays on Pentecost. In truth however, you have to go very much further back to recover the full sense of what Pentecost means and you have to remember that first of all they were common men, and men who, moreover, had failed. Often in our minds Peter is singled out with something like censure for his betrayal. A few swift hours before he had bragged openly about how utterly reliable his loyalty would prove, but a few hours later his courage has evaporated and he cries "I know not the man." So we get a glimpse of Peter, the weathercock. Careful reading of the Gospels, however, makes us realise that in all that blatant affirmation of loyalty Peter did not stand alone. One Gospel adds "and so said they all." The truth is that Peter, so far from being a craven and a coward, was the only one who had the courage to put his head into the lion's mouth. And the cowardice of the whole band of disciples was only one shade less infamous than the betrayal by Judas: "And they all forsook Him and fled."

The trail which leads to the understanding of Whitsuntide leads as far back as the Last Supper and the failure of the disciples. Thence it leads on to the morning meal by the lake of Galilee. Probably the reason why St. John stresses the meal after the Resurrection, by the lakeside, as over against the meal before the Crucifixion is to be found in one simple fact. His experience in the Church had taught him that the real Holy Communion that matters is not the Holy Communion for untried and untested men but a Communion for precisely those who had failed. For that is the significance of the morning meal. It is the forgiveness of the failure, the welcome back into fellowship of those who had sinned most grievously.

We do not see Whitsuntide aright unless we see that the disciples who were filled with hope after the Resurrection were disciples *manques* but whom nevertheless Our Lord forgave. The hope that the Resurrection brought them was hope reborn in forgiven men and the prayers that they uttered together and the common life they lived together were, like the hope, the prayers and the fellowship of forgiven men. The men who came to the morning of Whitsuntide were men who began in utter humiliation and complete shame and who could never forget that whatever they did or wherever they went, it was only by the mercy of God that they were in the Christian company at all.

#### **Sense of forgiveness leads to spiritual power**

The sense of forgiveness then is the taproot of spiritual power. It is, above every other factor, the mainspring of creative religious personality. Here is the well from which every other healing spring flows. It is the

secret of all true vitality and power as it is the bond of the deepest and most contagious fellowship.

Nor is the reason why this should be so, hard to seek. On the human side the act of receiving forgiveness imports a self-emptying more complete than is found at any other level of life. It demands the utter abnegation of all self-will and pride and the ending of all that ruthless egotism which is masked so effectively in most of us. It is, to use a phrase from a great Christian mystic, a "self-noughting" drastic and entire. Above all it means the ending of that divided mind which seeks to set self side by side on the throne of one's heart with God. And both Christian and Jew share this common conviction that it is only to such a heart that God can give Himself in His fullness. It makes possible communion with God more complete than can be come by along any other road.

Our own human experience should help us to understand what this means. In every act of communion between friend and friend there is what may be called a transfusion of personality as real as the miracle process which we know as transfusion of blood. If that be so of man's communion with man, how much more of man's communion with God! Forgiveness is the door which opens the heart not merely to the love of God, but to the power of God which that love carries in its train.

### **The strength of fellowship**

Forgiveness, moreover, is the bond of an enduring fellowship. When you come to ask why the Christian Church has been an anvil that has worn out so many hammers, the greater part of that secret is surely to be found in the fellowship of the Church. We may have as Christians our own regimentation in different camps. The Guards may have their private quarrel with the Paratroops but when they go into battle or are forced into battle by a common enemy, they know that they belong to one another primarily because they are forgiven men.

And just as forgiveness is the way of communion, the way of fellowship with God, so it is the way to the integration of personality around one single endeavour and aim. Embodied in the heart of what Christians call the Lord's Prayer is the phrase "Forgive, as we forgive." The man who has known the forgiveness of God knows that he can only continue to live in that forgiveness in so far as he himself forgives. That is only to say that the Christian or the Jew who has known the fullness of God's mercy in forgiveness is committed to showing that same fullness of mercy in all his human relationships. And it is this sense of the one overwhelming commitment of the genuinely religious person to the way of love that pulls all his discordant elements in his being into one total unity and ends that



impoverished condition of spiritual debility which springs from the fact that there is no one creative centre in our life. The forgiven man is a unified man, and the unified man is above everything else the creative effective man.

The way of spiritual power is the way of forgiveness, received and offered, manifested in prayer and embodied in fellowship—that is the meaning of Whitsuntide.

## Revelation

RABBI DR. I. MAYBAUM

*Observations on the Festival of Pentecost.*

THE lesson read in synagogue on Pentecost is from Exodus, Chapter XIX. If we were to give a title to what we read in this portion of Law, we might be inclined to choose the title: "Revelation on Mount Sinai." But in doing so we are confronted with a fact about which it is more than advisable to ponder. There is in biblical Hebrew no word for revelation. This must impress us as amazing. Is there a word more important in the religious vocabulary than the word revelation? And yet, it is exactly this very word which we cannot trace in the Hebrew language of the Bible. The question, therefore, where did we get this word which we use again and again, becomes very important.

The answer to our question leads us to the verse 20 of our Chapter XIX of Exodus. There it says: "And the Lord came down upon Mount Sinai."

We possess an Aramaic translation of the Hebrew Bible written in the Hellenistic times when Greek philosophy influenced the age. At that time people felt that the biblical expressions as "the hand of the Lord" or "God said" or, more so, a sentence "God walking in the garden toward the cool of the day" (Genesis III, 8) are too much in the naive manner of man thinking of God as if He were man; to use the abstract language of the thinker, seemed more in harmony with the awe we feel about God who is unlike "anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exodus, XX, 4). The Aramaic translator of "And the Lord came down upon Mount Sinai" preferred a non-literal translation and wrote "He revealed himself." This is the origin of the word revelation.

Both the Hebrew "He came down" and the Aramaic "He revealed himself" are important to our understanding of Pentecost. The message of Pentecost tells us: God is with us, now, here, everywhere and always; He is with us during our life-time and He will be with us when death ends



our life on earth. He was with us in the past, and He will be with us in any future. He was with us in Palestine in the days of the prophets, He was with us in Babylon and in the other parts of the diaspora, and He will be with us wherever we live on this globe. The happy message of the nearness of God is expressed in the word "He came down."

But God is God, and man is man. The message of the nearness of God concerns God who is God and not man. "Who can be compared unto Thee, who is like unto Thee" we say in our prayers. The chapter in which we read of God "He came down" expresses also the gulf which is—not between God and man; He is near to us—between the essence of God and the essence of man. In this radical difference between God and man, we conceive the inexhaustibility of God. He is inexhaustible in His justice and His mercy. We praise Him and thank Him for His justice and for His mercy. But our praise and our gratitude is no measure for His justice and mercy; they are inexhaustible. Of this the Aramaic translator was aware. When he translated "He came down," the writer wanted also to express that God is incomparable to man. He therefore translated: "He revealed himself."

## A Fragment of Autobiography

H. L. DAVIS

*Some few weeks ago a Jewish visitor called at the offices of the Council to express his concern at what he felt to be the increasing drift from religion in both the Christian and the Jewish communities. In the course of conversation he confessed to being eighty-three years of age and recalled as vividly as if it had happened only the previous day, an experience which befell him in London seventy-four years ago.*

**I**T is to another Age and to almost another World that I ask you to accompany me.

It is the year 1878—the scene, London.

I am nine years of age and attend a preparatory school whither I am escorted at nine o'clock on five mornings in the week, and where I am called for each afternoon at four o'clock.

But on this foggy November afternoon I am permitted to leave earlier because it is Friday—Sabbath Eve—when together with my brothers and sisters who comprise adolescents, juniors (like myself) and the very young, we receive the blessing of our parents, the boys from our Father, the girls from our Mother; the Sabbath lights are kindled, the youngest children are kissed good-night and the others remain to partake of the evening meal. Then follows the long Grace, many passages of which we sing right lustily; then, all too soon, my age group take our departure,

striving to obey the tenth Commandment, anent our seniors who remain to enjoy the companionship of our parents.

As I walk homewards pleasurably anticipating this weekly celebration, I catch sight of a group of people gathered on the sidewalk, I elude my escort and edge my way to the centre of the small crowd.

There, lying on the pavement, I see a drunken man held down by two policemen. His struggles to rise are fruitless, but he succeeds in raising his head and throwing it back, striking the stone with a sickening thud; this he does repeatedly until I can no longer bear the sight; I try to escape, but the small group of people has become a throng which holds me prisoner; I close my eyes, and at the sound of a movement in the crowd, I open them.

I see a man probably 25 years old, of medium height, slender build and dark hair. The paleness of his face is more suggestive of strength and vigour than of delicate health; his eyes, hazel in colour, are wide open like the eyes of a young child, they express no emotion, they do not move, neither do they stare. His frail and listless body seems to belie a boundless strength and energy within it.

He is standing a pace ahead of the other onlookers and holds in his right hand a folded coat.

One of the constables, divining his intention, brusquely orders him to stand back under threat of immediate arrest.

### **Power of a Name**

But if the words had remained unspoken they could not have had less effect upon him to whom they were addressed, as he moved towards the man he would help, saying without trace of passion, entreaty or fear, "Won't you let me place this under his poor head for Jesus Christ's sake?"

My heart stops a beat, I can scarcely breathe, it is as if the sky had been riven by a mighty blast of lightning which had brought the world and all living things to a standstill.

The arrogant, blustering policemen have become meek and silent. The crowd is hushed in abashment at their former gloating. All this has happened at the utterance of a Name!

A hand grips my arm, I hear a voice. "Master Henry, you naughty boy to run away like that, I shall tell Nurse about it, she will be in a way—you coming home late when you have to be bathed and dressed. What's that you're asking? Who is Jesus Christ? You ought to know—He was the Son of God that was killed by the wicked Jews."

I was ill at ease that evening, and although I endeavoured to conceal my disquiet, it had not escaped my Father's notice, for after my retirement

he came to my bedside to enquire "What is troubling you, laddie?" I told him that I wanted to know who Jesus Christ was.

He replied that "Jesus was a Jew like you and me but a much better Jew than either; He preached the word of God to those who were bad Jews, telling them that they should love the Lord their God with all their heart, with all their soul, and with all their might; this of course has been the watchword of all Jews for thousands of years before Jesus was born and ever since he was unjustly put to death by order of the Roman government."

Then he added "It is now far beyond your usual bedtime. I want you to say your night prayers and go to sleep. Tomorrow I will tell you more."

### **Understanding each other**

In after years I frequently recalled and re-lived every detail of the experience which I have endeavoured to describe; today I ask myself "Of what avail was it?" And the answer comes—that it implanted in me a profound and sympathetic understanding of the Christian Faith and a spirit of loving fellowship with its holders, and fortified my own religious convictions.

The hurt caused by the words of the nursemaid was assuaged by those spoken some years later by Miss Ellershaw at a meeting of the Society of Jews and Christians.

She told the meeting that when she became a superintendent of the Church of England Sunday Schools, she considered it her duty to study the educational methods employed in the schools of other denominations. When she reported her conclusions to the Council, someone enquired whether she had studied the methods of the Jewish schools.

She declared that until that moment she had not realised that Judaism was a living and practised faith; she went on to say that the realisation brought abashment at the recollection of some teachings of her schools which disparaged Jews and Judaism, thereby inflicting greater harm on the Church than upon the Synagogue. She concluded with the words "Those teachings must be eliminated."

I am happy in the knowledge that in my own community the Confirmands' curriculum includes study of the Christian Testament, because it is believed that no one can be said to be confirmed in his own faith unless he understands the teachings of others. If this practice were universally adopted, inter-religious dissension would cease, and humanity brought nearer to the reign of Peace on Earth which is the cherished ideal of Christian and Jew alike.

## Commentary

### ● The Soviet churches and peace

A conference of representatives of all churches and religious societies in the Soviet Union met in Moscow from May 9th to 12th to discuss the question of the defence of world peace. The conference was called on the initiative of the Russian Orthodox Church, and it included members of the Muslim, Bhuddist and Jewish communities in the U.S.S.R. as well as of all sections of the Christian Church, Orthodox, Roman Catholic and Protestant.

The most important result of the conference appears to have been an appeal to all the churches, religious societies, clergy and believers of all religions throughout the world. It is important for us to acknowledge what we find in this document to which we should ourselves subscribe. To urge people to fight against sin and crime, and not against neighbours; to uphold the ideals of goodness and justice; to strive for international peace—these are common to all religions, and it is right that we should assume that these are the motives behind the Moscow conference and its message.

But with our common desires for peace, and with the links of our various faiths, how great is the need for understanding, for personal contact and for sincere exchange of viewpoints, between the authors of this message and those to whom it is addressed. All the familiars of Soviet propaganda are here, putting the blame for international tension on "imperialist Powers" and "Governments which call themselves Christian," and charging them with stirring up enmity and hatred and preparing for "an attack against peaceful neighbours." Soviet policy is apparently beyond criticism; the remedy for the present international situation apparently lies entirely with the so-called capitalist governments. The implicit assumption is that whereas in the U.S.S.R. there is complete identity between the aims of the religious bodies and the policy of the government, elsewhere there is a fundamental conflict between the peoples and their governments.

Statements and appeals based on such assumptions can have little effect except to harden the misunderstandings that already exist. The religious leaders in the U.S.S.R. no doubt believe all they say to be true. Christians and Jews, as well as the adherents of other religions, are no less likely to be sincere in what they do to try to bring about international understanding, when they are citizens of the Soviet Union than when they are citizens of the United Kingdom or the U.S.A. But the need is not for what can in present circumstances be at best partisan declarations, but for

patient and charitable exchanges, starting from the common ground of the spiritual truths which we share, and with the desire to see ourselves as others see us. Such exchanges would leave no room for fruitless recrimination, but would do much to clear away the misunderstandings about each other's position that are present on both sides.

### ● The education cuts

The education cuts are generally regarded as an evil, rendered necessary, perhaps, by the over-riding demands of security. Yet they have done us one service. They have forced those in authority to think out again the problem of priorities. With a limited amount of money to spend what are the essentials in education which must at all cost be preserved?

It was in this spirit of enquiry that the House of Lords recently debated the future of the educational system in this country. A lofty tone was set to the whole debate by Lord Silkin who, in his introductory remarks, made the following point:—

“It may be said that there is not enough religious education. I have in mind particularly the inculcating in the child of such qualities as honest thinking—to make him what the Psalmist describes as ‘one who speaketh the truth in his heart’—the courage to follow such thinking in public affairs and to declare his thoughts, wherever they may lead and however unpopular they may be; and broadmindedness and tolerance for the views of others.”

Not unnaturally, therefore, a good deal of the debate turned on the importance of religion as the basis of all true education. It is significant that Lord Pakenham, speaking from the Roman Catholic point of view, and the Archbishop of Canterbury from the Anglican, were in complete harmony on this issue. They even agreed in asserting with regard to the provisions for religious education in the 1944 Education Act that “no Church was satisfied with that solution—not a single one of them.”

The real danger, as their Lordships recognised, lies in regarding religion as a sort of extra subject on the curriculum so that it becomes equated, in the minds of pupils, with French or mathematics. Regarded so, it is not likely to have a profound influence on their lives. What is needed, surely, is that it should be part of the school atmosphere or ethos, imbibed by the pupils both as discipline and recreation. “It would be simpler and tidier and administratively more convenient,” said Lord Pakenham, “if religion could be relegated to the periphery of the life of man; but I venture to say that that will never be done so long as human nature remains what it is—a Divine creation.”

## ● The Present Question

What is the present question? That in itself is a question which captured the imagination of a little group of friends who, some six years ago, found themselves in agreement at least on this, that it is more important to discover what are the most important questions to ask than it is to know the answers to a whole host of questions which, however interesting in themselves, relate only to a part of our life or to some limited section of the community.

For we live in an age of increasing specialisation. At what many people still regard as too early an age our children are faced with the necessity of deciding between "arts" and "science." But that is only the beginning, for the initial decision is quickly followed by a series of further choices between this or that within these two general fields. And as the opportunities for research multiply the tendency to exclusive preoccupation with specialised fields of knowledge and experience increases with the consequent segregation of individuals and indeed of groups from other groups and from the community as a whole.

In such a situation what is needed is not less study, less research, but a more effective integration of the results of such specialisation and above all the establishment of living channels of communication between those who are occupied and even preoccupied with them. It is precisely this need which the Present Question Conference sets out to meet.

In each successive year since the idea was first conceived a Conference has been held, generally in Oxford, to which people have come from all walks of life to take part in the discussion against the background of their varied competences and experiences of such questions as the critical problem in human relationship today, the problem of leadership in a free society, the motives that urge man to liberty, and the relationship between freedom and responsibility; questions as universal in their relevance as they are fundamental in importance.

The phrase "to take part in the discussion of," though a natural one to use in this setting, is perhaps too restrictive, for though discussion both between the lecturers themselves and between lecturers and participants is a vital and essential part of the Conference it is not the only means of communication, for increasing attention is given to the place of art, music and the drama, in this situation.

This year's Conference will be held at Lady Margaret Hall, Oxford, from August 2nd to 9th. The question is that of conflicting loyalties as for example between country and party, morals and politics, patriotism and community, science and faith, self and family, the artist's dilemma, symbol and sign, education and indoctrination—and so on. Two things

only remain to be said in commending this remarkable development to readers of *Common Ground*. The first is that the quality and authority of the lecturers is truly commensurate with the interest and significance of their subjects. And secondly that anyone wanting further information should write to Mr. H. Westmann, the father of the Conference and the editor of its journal *Question*, at 37 Middleway, London, N.W.11.

## About Ourselves

### A WORD OF EXPLANATION

*For some time "Common Ground" has been published towards the end of the two-months period covered by each issue. We have long felt that this was undesirable, but it has not been possible to recover the position while maintaining a new number of the magazine every other month. We therefore ask for the indulgence of our readers and subscribers in making this and the next issue cover three months each, so that thereafter the magazine may appear early in the first month of its nominal currency.*

● By courtesy of the Lord Mayor, the Council will hold a Tenth Anniversary Dinner at the Mansion House on Wednesday, 8th October. The Home Secretary, the Rt. Hon. Sir David Maxwell Fyfe, Q.C., M.P., will propose the toast of the Council, to which His Grace the Archbishop of Canterbury will respond. Other distinguished speakers will include the Lord Mayor, and the Council's Treasurer, Sir Robert Waley, Cohen, K.B.E.

● The Hampstead Council of Christians and Jews held its Annual General Meeting on May 21st. The Mayor of Hampstead, Councillor Harold Judd, J.P., was re-elected as President, and Mr. Anthony Greenwood, J.P., M.P., was re-elected as Chairman. The Hampstead branch is planning to hold a special Remembrance Sunday meeting again this year.

● The newly-formed Willesden branch of the Council held a public meeting on May 27th at which the film *Prejudice* was shown. This was followed by a lively discussion.

● The Hull Council held an American Tea on April 22nd, 1952, with two

short films, *Make Way for Youth* and *The House I Live In*. Preparations are now being made in Hull for a series of meetings over an extended week-end in the spring of 1953.

● The Manchester Council of Christians and Jews held its Annual General Meeting in February, when Rabbi Dr. A. Altmann, one of the joint-Presidents of the Council, spoke. Manchester is now preparing its autumn and winter programme, of which an outstanding feature will be a dinner at the Reform Club on November 18th. The Dean of St. Pauls and Mr. Basil L. Q. Henriques have promised to speak at this function.

● At a meeting of representatives of all the churches and of the Jewish community in Ilford, on April 30th, it was decided that steps should be taken to set up an Ilford branch of the Council of Christians and Jews. For some time a liaison committee has brought together representatives of the Ilford Council of Churches and the local Jewish community. The proposed new Council is the outcome of that committee's efforts.



● At Cambridge on February 28th a meeting of the denominational student societies was held, with Michael Derrick, assistant editor of *The Tablet*, David Kessler, managing director of the *Jewish Chronicle*, and Sam Morris, secretary of the League of Coloured People, as speakers. Rev. W. W. Simpson was in the chair. The subject discussed was "Understanding Your Neighbour—some problems of majority—minority relations."

● The denominational student societies at Oxford took part in a meeting there on March 5th, on "The Religious Challenge to Marxism." The speakers were Rev. Bernard Hooker, Minister of the Birmingham Liberal Synagogue, and Father T. Corbishley, S. J., Master of Campion Hall. Rev. W. W. Simpson was in the chair.

● At Leeds, a University student societies' meeting was held on February 4th, with Rev. Dr. E. L. Allen, Rev. P. Selvin Goldberg, and Mr. Dilwyn Lewis as speakers, on the topic "The Basis of Human Rights." Lady Ogilvie was in the chair.

● Sponsored by the Council of Citizens of East London and the Council of Christians and Jews, a conference was held at Central Foundation School on May 27th by the kind invitation of the Headmistress, Miss F. A. West. One hundred and twenty boys and girls, aged 14-15, chosen from Grammar, Secondary and Secondary Modern Schools of East London, took part.

They were divided into groups, each composed of boys and girls from several different schools. After having tea all together they saw the film "Brotherhood of Man," and then each group, under the direction of an adult, discussed the problems of racial and group prejudices with which it deals.

All agreed as to the existence of these problems, and many could bring forward concrete examples from their own experience in illustration. Many interesting constructive suggestions for breaking down barriers came from the children, e.g. International Group Organisations and exchange visits between children of different lands.

## Book Notes

### Teaching for International Understanding

An examination of method and materials

By C. F. Strong.

(H.M.S.O., 3s. 6d.)

In compiling this statement Dr. Strong has acted as the spokesman of the Standing Committee on Methods and Materials set up by the United Kingdom National Commission of Unesco. Its task was to examine and evaluate the educational material available in fostering the conception of a world society and to make recommendations for practical action directed towards this goal. A great deal of evidence was accumulated as the result of a questionnaire sent to schools

and educational institutions in all parts of the country and the author is to be congratulated on the clear and attractive form in which he has set out the results of this investigation.

When it comes to practical suggestions for education in international understanding the statement rightly insists on certain broad assumptions. One is that, if we are committed to "a race between education and catastrophe," all schools must themselves be societies in which their pupils learn a sense of citizenship. Another is that the problem of understanding other nations must be approached through stages beginning with an understanding of the local community. Working on these premises the author has examined the



parts which can be played by the various subjects in the school curriculum, especially history, geography, science and modern languages, in the fostering of a universalist outlook. He has rightly stressed the importance of religious worship and instruction, for "if we approach the problem of world peace in purely materialistic terms we shall not get very far."

Perhaps this last consideration raises the only serious misgiving which educationalists of the older sort may feel about the general tone and emphasis of the main argument. It has come to be assumed, not unnaturally, in these troubled times, that "skill in developing a community spirit is of more fundamental importance than any other form of skill." What seems sometimes to be forgotten is Ovid's dictum that "a faithful study of the liberal arts civilizes the character and does not allow it to become brutal." Somehow more room must be found in the school curriculum for training intellect, taste and character by means of the old-fashioned disciplines and without pragmatic considerations; otherwise for the sake of life, we shall end by losing the purpose of living. This aspect of education has been a little overlooked in an otherwise admirable pamphlet.

### **The Catholic Shrines of the Holy Land**

(Cassell & Co. Ltd., £1 1s.)

This book is written by a Franciscan monk who, in the words of his ecclesiastical superior, the Very Rev. Paschal Kinsel, O.F.M., "has found what joy and peace there is in serving the country of Christ without fear or political ambition." What he has found is reflected in what he has written, for though he is writing about shrines which have been the subject of long and often bitter controversy all that he has to say reflects that spirit of charity which is universally associated with the name of the founder of his Order. This is true even when he is dealing with the fact and the consequences of the recent political struggle in the Holy Land.

It is much more than a book about places. In a chapter entitled "Three Religions" the author tells of the associations not only of Judaism and

Christianity but of Islam also with a land sacred to all three. What he has to say about the shrines themselves he says in the setting of the Christian story, so that we travel with him from the Annunciation at Nazareth to Ein Kerem (the birthplace of John the Baptist) and on to Bethlehem. From there we return to the places associated with the ministry of Jesus in Galilee before coming up to Jerusalem and its environs, and the story of His passion, death, resurrection and ascension.

Though the major interest at each stage of the journey is in the Latin shrines and in the traditional rites and observances of the Roman Catholic Church, due attention is given also to the celebrations and observances of other Christian bodies.

The book is greatly enhanced by a wonderful collection of photographs taken by Arthur Wagg who served for two years as chief cameraman to the United Nations Palestine Conciliation Commission. These illustrations reflect not only the historic past, as for example when we visit the ruins of Jerash, and the celebration of the various Christian festivals, but also some of the contemporary trends in the life of Israel and Jordan. The juxtaposition, for example, of pictures of a modern Israeli shoemaker in Nazareth and two Bedouin Arabs is an interesting and significant reminder of the background of cultural, political and economic tensions against which the Christian nowadays must make his pilgrimage, whether in fact or in imagination, to the holy places of his faith.

### **God At Work**

*By James Parkes*

(Putnam & Co., 10s. 6d.)

Those who are familiar with Dr. Parkes' work will not be surprised at the boldness and originality of his latest book. As always, he grips the reader from first page to last by the sheer compelling force of his logic and the breath-taking conclusions to which the argument irresistibly leads. Only the complacent or the mind firmly rooted in convention will fail to be stirred by this provocative challenge to both Christian and Jewish traditional patterns of thought.

Briefly, the author believes that man's salvation depends on his response to the triple revelation of God's power at successive stages in history. This has been appropriately timed to correspond with an evolving human situation for: "God takes far more initiative in human affairs than most men realise, and it is of an entirely practical and businesslike character." Thus at his earliest stage of development man had to learn how to live in a community and this led to the revelation at Sinai. Later man was ready to come into an intimate union with God Himself as Person and a second release of power took place at Calvary. Recently, in comparatively modern times, man has evolved the capacity to enquire about himself in accordance with the laws of evidence and God has once more revealed Himself through the Indwelling Spirit; so has grown up the movement known as scientific humanism. All these revelations of God's power are equally valid and man can only neglect any one of them at his peril.

So, in miniature, runs the argument. Its power to convince will depend as always on the open-mindedness of the reader and his capacity for mental readjustment. To some it will seem that the author's love of tidiness, coupled with his Trinitarian preconceptions, has led him to over-simplification and some misinterpretation of history. He has hardly, for instance, done justice to the empirical spirit of the ancient Greeks who are the real authors of scientific humanism. And one is tempted to ask, "If three releases of Divine power, why not five or six?"

Yet all will agree that Dr. Parkes has succeeded in stating the vital problem of our day in stark, challenging terms that admit of no evasion. No longer is it possible for the religious believer, whether Christian or Jew, to close his mind to humanistic achievement, to refuse to recognise that here too we see the handiwork of God. And, conversely, the scientific experimentalist, unless his new power justifies him in destroying all that man has painfully built up through the centuries, must learn to be restrained by the moral imperative which lies at the root of the Jewish-Christian revelations. For "at no point," states Dr. Parkes in a brilliant analysis of present trends, "until irreparable harm has been done,

has Humanism erected any mechanism which can cry halt to its products while it examines the moral and social effects which they will produce."

## "The True Believer"

By Eric Hoffer

(Secker and Warburg, 12s. 6d.)

The author of this book has deliberately sought the role of W. S. Gilbert's "Disagreeable Man." Almost in every line he seems to say with a kind of cynical relish, "And interested motives I'm delighted to detect." But unlike his prototype in the song he is fully aware that his sentiments will arouse hostility—"the reader is expected to quarrel with much that is said"—and at times it is difficult to resist the view that he is thoroughly enjoying himself as he tosses his squibs and thunder-flashes about in a spirit of reckless exuberance.

Yet this is a serious subject and the main contention of the book that people join mass movements because they feel frustrated and want to run away from their hated selves has the backing of much modern psychology. Indeed it has become almost axiomatic to the understanding of the mass mind. The trouble is that the case is so over-stated as to take little or no account of the many generous impulses in man that have nothing to do with personal insecurity. Disinterested care for others, loyalty, devotion to duty, concern for the future of the race—all these are silently abolished or contemptuously dismissed as expedients for escaping from the reality of self.

Nevertheless this book should be read on account of its warning to the fanatical "believer," its brilliant analysis of the motives that lie behind a great many human associations, and especially for its challenging "half truths" that "hint at a new approach" and are expressed in terms of lively paradox. "Even when men league themselves mightily together to promote tolerance and peace on earth, they are likely to be violently intolerant towards those not of a like mind." This will put readers of *Common Ground* on their guard. Still more will the author's assertion that fanaticism was "a Judaic-Christian invention." And they will only be partially reassured by

## CONTRIBUTORS TO THIS NUMBER

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*Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.*

the final Parthian shot—"it is strange to think that in receiving this malady of the soul the world also received a miraculous instrument for raising societies and nations from the dead—an instrument of resurrection."

### The Ecumenical Movement

*By Leonard Hodgson*

*(University of South Press, U.S.A. 60c.)*

Canon Leonard Hodgson was from 1933 until 1948 Secretary of the World Conference on Faith and Order, which is now the World Council of Churches' Commission on Faith and Order. He therefore tells of what he knows from the inside when he traces the history of the movements which brought the non-Roman Catholic Churches into closer relationship during the past forty years, and led ultimately to the formation of the World Council of Churches.

The story he tells is one which has not yet reached its conclusion—"We are witnessing," he says, "the opening of a new period in Church history," but it is only the beginning. Here Canon Hodgson points to some measures which will help the movement to advance further. Perhaps the most important point he makes is that there is need that "the same kind of personal intercourse and mutual understanding which have been growing up among leaders" from the different Churches, should be reproduced at all levels of Church life.

The booklet is based on lectures which Canon Hodgson gave at the University of the South, Sewanee, Tennessee, U.S.A. in 1950.

### Bibliography of Jewish Music

*By Alfred Sendrey*

*(Columbia University Press, New York)*

Dr. Sendrey collected material for a comprehensive work on Jewish music, and the result is a stupendous list of 10,682 items. What is Jewish music? Dr. Sendrey says "The touchstone for deciding whether a work is 'Jewish' is not the composer's own intent, but the spontaneous reaction of his contemporaries and the general judgment of posterity. Personal evaluation had to be avoided. Only if there are elements in a work which can be identified unmistakably by a certain group of people as having national characteristics of that same group can we say that the work belongs 'psychologically' to a certain national or ethnic community."

Perhaps it was difficult to give a more specific description of the way in which national characteristics were identified. In Hastings' Dictionary of the Bible (III, 457) James Millar states "It is possible to form only a very general and vague idea of the character of Hebrew music. It was evidently of a strident and noisy character [but what about I Sam. xvi, 23?]. The melody was often reduplicated in octaves. Harmony in our sense of the term was almost certainly unknown."

A good deal of research is overdue on this subject, before decisions are made. Dr. Sendrey's Bibliography needs a follow-up of articles on the lines of Mr. Bertram Benas's stimulating monograph in *Common Ground* ("Religion and Music," Vol. IV, No. 2, March-April, 1950) where he

indicates the common inheritance Jews and Christians have in music. Anyone taking the trouble to compare the Sephardic melodies given by Arthur M. Friendlander in Grove's Dictionary (3rd ed. 1927 edited by H. C. Colles) with the plainchant tones of the Christian Church, will have his eyes opened to a beautiful range of new musical ideas. Glance, for example, at the melody affirmed to be the original "Song of Miriam." Its limited range of three notes (cf. Tone VI) is evidence of its antiquity and it has a striking resemblance to the "Song of the Water-Carriers of Mecca," which your reviewer once heard some Nubian boatmen chanting off Mogadisho.

In Dr. Sendrey's book, the Appendix on Early Biblical Rabbinical Sources is a highly useful compendium, while in the bibliography proper the sections devoted to the Early Church Fathers on Music, Medieval Rabbinical Literature and Responsa Codes give an excellent survey of the records of the ancients of both Faiths concerning the music of Israel.

## With Hope, Farewell

By Alexander Baron

(Jonathan Cape, 12s. 6d.)

This is the story of an attempt by a young Jew, Mark Strong, and his wife Ruth, to come to terms, not with "the whip, the Ghetto, the boycott, the gaschamber," but with those less spectacular though still distressing aspects of antisemitism which are still so much a part of our every-day life, "the hardening glance, the knowing and derisive look, the smile of contempt quickly suppressed, the embarrassed silence hastily broken, the child's insult, the adult's innuendo, the unspoken exclusion."

Episodic in style, the story opens in 1928 with Mark, a boy of ten, awkwardly conscious of being "different" without understanding why, and hopefully determined to break through the barriers and "to live gloriously." Twelve years later he had his hour as a fighter pilot in the R.A.F., when he knew himself to be an equal among equals, a man among men.

There followed the mingled hopes and fears of life in the post-war world,

and more particularly of that area of north-east London in which Mosley tried to revive his fascist movement. The story ends with a night of utter and blank despair that in itself became a kind of hope. Faced with what had seemed like "a black universal doom, Mark was able to discern in others, and now in himself, the courage, the unselfishness and the will to live that could redeem—perhaps not until after his own passing, on the other side of a long and terrible night—the human future."

Alexander Baron knows how to tell a good story well and I suspect there will be a few readers who, having once embarked on this one, will want to put it down for long before they have finished it. Even then it will hardly have finished with them for it is a book which asks many questions and will probably give rise to a good deal of heart-searching, by Jews, I hope, as well as by non-Jews.

JACQUES HEIM



Craven 'A' for smooth,  
clean smoking

